THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—REV. 20: 12-13.

No. 43. Vol. LXIII. Thursday, October 24, 1901. Price One Penny.

GENERAL CONFERENCE.

SAINTS OF THE MOST HIGH ASSEMBLE TO HEAR THE WORD OF THE LORD THROUGH HIS SERVANTS.

THE Seventy-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Salt Lake City, at 10 a.m., October 4th, 1901.

There were present, of the general authorities: of the First Presidency, Joseph F. Smith, (President Snow was absent on account of sickness). Of the Quorum of the Twelve Apostles, there were: Brigham Young, John Henry Smith, George Teasdale, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; Patriarch John Smith; of the First Seven Presidents of Seventies: Seymour B. Young, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric: William B. Preston, Robert T. Burton and John R. Winder.

The choir and congregation sang the hymn which begins:

Come, let us anew, our journey pursue.

The opening prayer was offered by Elder Seymour B. Young.

Singing by the choir and congregation:

"Redeemer of Israel,
Our only delight."

President Joseph F. Smith was the first speaker. He hoped that the

Saints would have a time of rejoicing during the entire conference. President Snow, he explained, was suffering from a cold, and thought it not wisdom to venture out this morning. It was not, however, a matter to give alarm to the Saints, as the illness of the President was not severe.

There are many subjects on which the Apostles can speak, and I hope that they will be inspired to present these subjects in such a way as best to impress them on the minds of the Saints.

There are many evils existing at present in the world, and to some extent among us. It ought to be our special duty to check these evils as much as it is in our power to do it. One of these is the disposition to break the Sabbath. This is more prevalent among the young, but it also prevails among the older people. Another of these evils is the taking of the name of the Lord in vain. The Lord will not hold him guiltless that taketh His name in vain. There is another wrong that seems to be increasing in the world, and that is the use of tobacco. The Saints ought to set their faces like flint against this practice. There is still another evil, some of the people are also paying less attention than they should to the words of the Presiding Priesthood. The Priesthood is sacred and cannot be spoken against with impunity. Opposition to it leads to apostasy and to severance from every right in the Church. Those who hold this power should honor it so that they may exercise its rights.

There is a spirit on the part of some of our people to become dissatisfied with their homes and to sell out and move to other parts of the country. The authorities of the Church do not encourage this spirit. If the people want to go elsewhere it is desirable that they counsel with the presiding officers so that they may be guided properly. When this is not done the tendency is to go to places where they cannot associate with other Saints and to break away from the organizations of the Church. The people should remain together as much as possible, so that they may grow strong and mighty in the land. By scattering abroad we become weak, and this is not the intention of the great work we have embraced. Wherever the colonies have been organized and carried on by the proper authorities, it has been according to the mind of the Lord.

These are very important principles, and should occupy our attention. An observance of them would make us strong in the Lord. He prayed that God would bless the speakers and the Saints who may attend the conference.

ELDER REED SMOOT,

of the Quorum of the Apostles, was the next speaker. He read a part of Section 66 of the Book of Doctrine and Covenants, the substance of which was that the glory of Zion would yet be terrible to the world. There is good and evil in the world. When the subject of the earth's creation was discussed in the heavens as we learn from the Pearl of Great Price, there were these opposite influences. Satan desired to become a law unto himself. He refused obedience to the will of God.

If we live according to the principle of charity we can claim of the Lord the blessings of this law. If we live the principle of tithing we can claim the blessings promised to those who obey that requirement. So it is with

every law. There is a law to every blessing, and if we would receive its benefits we must obey it. Those who live the law of tithing feel more satisfied than those who do not, and can approach the Lord with greater confidence in His promises. He could testify to this from personal experience.

We hear constantly prayers from the Elders that the Lord would redeem Zion. He believed that this would not come to pass until we learned to fully obey this lesser law of tithing. He hoped to see the day when the law of consecration would prevail among the Saints. Referring to the evils of which President Smith spoke, he said that as long as these are found among us, we cannot hope to see the higher law established.

One of the great laws given to the Church is to redeem the poor. Thousands of people are groaning in poverty, and the best thought of philosophers has been called forth to alleviate this condition. The law of consecration is the only remedy for the evil. There are many people in the Church who would be willing to sacrifice their lives for the establishment of the great truths of the Gospel.

He hoped that the Saints would live the apparently less important principles of the Gospel in order that, when the time should come, they might be in a fit condition to receive the higher laws.

ELDER RUDGER CLAWSON,

of the Quorum of Apostles, next addressed the Conference. We have present the general authorities of the Church; also Saints from distant parts as well as from closer localities. It is a question whether we really comprehend the purposes of the Lord, and what He is doing in the earth. Many of the young are passing along in life without taking any serious thought. This condition is visible in families, wards and Stakes. Yet the Lord is doing a "marvellous work and a wonder." The speaker read from a revelation given through the Prophet Joseph Smith on the 6th day of April, 1830. It speaks of the organization of the Church, which is admonished by the Lord to give heed to all the words the Prophet should utter. It also embodies great and mighty promises concerning the work which the Prophet Joseph Smith was instrumental in founding. No man could build up this great work by any power inherent in himself. It could only be accomplished by the power of the Most High God. By that power it has been developed from its incipiency to the present. The speaker then depicted the progress of this work from its beginning to the present time, tracing its history from its organization in 1830. Its career had been wonderful, beyond parallel, and its marvelous character had been clearly established to date.

Elder Clawson dwelt for some time upon the present status of the Church, showing the extent and excellence of the possessions of the community of Saints, the extent of its missions which are now reaching out to nations not heretofore visited by the Elders. There are fifty Stakes of the Church, including one in Canada, one in Colorado and one in Oregon. The missions number fourteen, including one recently established in Japan. In all these and the Stakes there are, according to last year's statistics, 310,000 members.

The concluding portion of the discourse was devoted to showing the necessity of the officers of the Church being diligent and faithful; also the obligation of all to regard the counsel of the authorities of the Church as from God.

The choir and congregation sang:

Our God, we raise to thee
Thanks for thy blessings free
We here enjoy.

Benediction by Elder William H. Smart.

At 2 p.m. the hymn which begins,

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam.

was sung by the choir and congregation. Prayer was offered by Elder Platte D. Lyman. The choir sang:

Lord, thou wilt hear me when I pray.

ELDER A. O. WOODRUFF,

of the Quorum of the Twelve, was the first speaker. He hoped that those who had come to the city for Conference would avail themselves of the opportunity afforded them to visit the State Fair and learn of the progress that the people of Utah are making in a material way.

From the infancy of the Church there has been no decrease but a gradual increase. The enemies of the Lord's work can do nothing against it. No weapon formed against the Church has prospered. The result of opposition has always been a spreading of the work. He read a passage of a revelation to show that this fact in our history has had fulfilment. Had it not been for the attempts made against us, the seed of the Gospel would not have been so prolific. Had it not been for the opposition which some of our principles have met with, the speaker doubted whether, in the natural course of events, there would be Stakes in Mexico, in Oregon, in Colorado. But our brethren were driven to these places and formed a nucleus at each location for a prosperous Stake. He was convinced that the Lord had not blessed ancient Israel more abundantly than He had blessed us. There are many evidences showing that divine Providence has been over us and guiding our efforts. He said that there was no question concerning God's providing ways for His purposes to be accomplished. The only question was whether we were willing to carry out these purposes.

He spoke of his recent labors in organizing the Stake of Zion in Wyoming. He had seen evidences of the Lord's hand in this work. The people were for the most part without means, and the Lord opened up ways whereby they were enabled to provide for themselves. When the people first started to colonize this part of the country they covenanted to keep the laws of the Gospel; and in answer to this exercise of faith the Lord had blessed the land with fruitfulness.

The Lord had raised up friends to assist and befriend our people throughout our history. He wished God's blessing upon all such, for they were His children.

He referred to the practice of using tobacco. Some of the young men

among us apparently think more of some of such habits than of their families. We often do not take time to serve the Lord, being such a busy people. But this is wrong. We should take time to do these things and then they would be able to save their sons and daughters. Those who go astray, as a rule, do not come from homes where the parents take time to serve the Lord.

He asked the Lord's blessings on the Saints, that they may learn to obey every principle which has been revealed to them.

ELDER MATTHIAS F. COWLEY,

of the Quorum of Apostles, was the next speaker. Each person who attends conference will doubtless find some particular instruction in the remarks of the speakers to fit his individual case. This is the fruit of the Spirit of God. The description given by Elder Woodruff, in relation to the establishment of colonies, showed a marked difference between the Saints and the religious sects of the world. The reason why the Gospel in its fulness had not been on the earth from the times of the ancient church organized by Christ, was that the men appointed of God had been killed off. The work of God had been rejected and driven from the earth, but had been restored through the Prophet Joseph Smith. Concerning the Prophet, John Quincy Adams said that the question would be asked of a future generation, what great American did more than any other for his countrymen? And the answer would doubtless be, Joseph Smith, the "Mormon" Prophet. The great statesman, William H. Seward, had said that America had produced no greater statesman than Brigham Young.

The success of the Latter-day Saints is due to the fact that they, as a body, are directed by the Spirit of God. Therefore they are, in that respect, under His direction and government. Our strength does not consist of or depend upon the greatness of our numbers, but upon our faith and humility.

The speaker warned the young men against the sin of profanity, which was most displeasing to God, whose name should be held as most sacred. A special effort should be made by the presiding Elders to induce those addicted to profanity to turn away from this grievous sin. The revelations of the Lord to us in these days tell us that the priesthood was called after Melchisedek to avoid the too frequent use of His name. And the Lord Jesus had given us an example of the manner in which we should address the Father. It is a shame and disgrace to the Latter-day Saints that the name of God is taken so much in vain. We should take up a crusade against profanity, and not stop until this habit is entirely eradicated.

He referred also to some of the other "little, simple duties," such as the Word of Wisdom, the paying of tithes, and the keeping of the Sabbath day. He thought that we ought to do these things instead of delving into the mysteries of the Gospel. We shall not progress much as long as we have not faith enough to quit sucking a pipe or cigarette. The Lord would give us knowledge only as we were prepared to receive it.

We need not be concerned about the success of this work. It is not the work of man but of God, and He cannot fail. He said that people would be gathered into the Church from every nation, therefore we need have no

concern regarding the success of the missions that are being established, whether it be in Japan or any other part of the earth.

Elder Cowley spoke for some time upon the necessity of the Elders and Saints being faithful in upholding the laws of the countries where they may sojourn, or in which they may dwell. He also predicted that the work of the Lord should never be driven from the earth. It had come to stay. He exhorted the people to be faithful and prayerful in all things, and advised the young to marry within the circle of their own religious faith. He thought that those belonging to other religious communities should do the same.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!

Benediction by Elder Angus M. Cannon.

[TO BE CONTINUED].

THE NORWICH CONFERENCE.

THE Norwich Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Gordon Hall, Duke Street, Norwich, October 13, 1901, President Joseph Lindsay presiding.

The morning session commenced at 10:30 a.m., among those present being Apostle Francis M. Lyman, President of the European Mission, and Sister Rhoda A. Lyman. President Lindsay made some opening remarks, after which the general authorities of the Church were presented and sustained. Apostle Lyman was sustained as President of the European Mission, Elder Joseph Lindsay as President of the Norwich Conference, and the following named Elders and lady missionary to labor in the districts indicated: Norwich—Joseph G. Park, Eva R. Park, William Bowthorpe and William A. Shaw; Ipswich—William T. Carlisle and Freeman Tanner; Dereham—Dilbert H. Allred and George F. Stalker.

President Lyman then spoke of the confused condition of the Christian world, and the beauties of the Church of Christ. He also alluded to the death of President Lorenzo Snow, and said that his life was one that should be emulated by every Latter-day Saint.

The afternoon meeting convened at 2:30. Elder Park spoke upon the first principles of the Gospel, and bore a strong testimony to the divine mission of the Prophet Joseph Smith. President Lyman occupied the remainder of the time speaking upon the need of revelation.

In the evening President Lyman addressed the assembly, beautifully portraying the principles of the Gospel as taught by the Latter-day Saints.

Priesthood meeting was held on Monday, October 14th, at which the Elders submitted their reports and received valuable instructions and blessings from President Lyman.

The following statistical report for the six months ending September 30, 1901, was read and accepted: Missionaries from Zion—Ladies, 1; Seventies, 8. Local Priesthood—Elders, 8; Priests, 10; Teachers, 3; Deacons, 4;

members, 188; children under eight years old, 48; total number of souls, exclusive of missionaries from Zion, 261. Tracts distributed—from door to door, 19,561; in open-air meetings and otherwise, 2,847. Books distributed—sold, 157; loaned, 180; given away, 156. Strangers' houses visited—with first tract only, 5,332; by invitation, 201; by re-invitation, 107. Gospel conversations, 1,070. Meetings held—hall, 161; cottage, 13; outdoor, 66; Sunday school sessions, 70; Bible classes, 25; Priesthood, 10. Ordinations, 1. Baptisms, 22. Confirmations, 22. Children blessed—of members, 2; of non-members, 2. Emigrated—over eight years of age, 2. Removals, 4. Number of branches, 3. New subscribers for the STAR, 7.

Among those at conference was Sister Sarah F. Alexander, of Mendham, Norfolk. This sister, who is in her eighty-eighth year, and who is probably the oldest member of the Church in England, being only four days younger than President Lorenzo Snow, was baptized sixty-two years ago, having been associated with President Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Willard Richards, John Taylor, Wilford Woodruff, and many others in their early ministrations in England.

On Monday evening the Saints and their friends met in Gordon Hall in a social capacity.

WILLIAM A. SHAW, Clerk of Conference.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

ON the 3rd inst. lightning played havoc with several residences and business houses in Ogden, the total loss exceeding $2,000.

IT is now definitely stated that the Burlington railroad is to enter Salt Lake City by extending its line from Guernsey, Wyoming.

ARTHUR FORD, an employe of the McKinney Canning factory at Ogden, lost his life on the 4rd inst., by coming in contact with a live electric wire.

THE Oregon Short Line railroad has concluded to lease the fourth, fifth and sixth stories of the new *Deseret News* building in Salt Lake City for office purposes.

AT a ranch near Price, Utah, the 7th inst., Dave Russell, a stage driver, shot and killed Peter Francis. The two had been at loggerheads for some time.

THE Mutual Improvement Associations of all the Stakes of Zion resumed their studies on the 8th inst. There are about 550 societies, with a total membership of over 30,000.

THE new trial of Abe Majors, charged with the killing of Captain Brown of Ogden, resulted in his being found guilty of murder in the second degree. Judge Hart sentenced the defendant to life imprisonment.

DAVID K. UDALL of St. Johns, Arizona, has been granted a patent on an agricultural machine embodying in combination a roller, marker, and seeder. The object of the invention is to produce a machine by the use of which the grain or seeds can be planted either by drilling or broadcasting, as desired, and the soil marked down in furrows and rolled during the planting operation. It is also sought to provide for the distribution of chemical or other fertilizers over the ground immediately in advance of the drills, so that by a single operation the ground may be marked, furrowed and fertilized, the seed deposited in drills or sown broadcast, and the soil finally pressed or rolled firmly in a manner to leave the ground in perfect condition for crop growth and for the taking up of moisture and for irrigation purposes, which latter result renders the machine particularly effective in arid districts.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 24, 1901.

EDITORIAL.

First Presidency Reorganized.—The First Presidency of the Church of Jesus Christ of Latter-day Saints, was reorganized October 17, 1901, at a meeting held by the Council of the Twelve Apostles in Salt Lake City. This word was received from President Joseph F. Smith on Friday morning, the 18th, the cablegram containing the pleasing information that the aforementioned had been sustained as President of the Church in all the world to succeed President Lorenzo Snow, and that he had chosen as his counselors Bishop John R. Winder and Apostle Anthon H. Lund. President Lyman, who was highly pleased with the selections, immediately wired, "It is God's will," a sentiment that will be felt and breathed by the Latter-day Saints generally. The dispatch with which this important matter has been attended to, is a practical illustration of the unity and harmony which pervades the ranks of the Apostles, and the Saints the world over will rejoice to know that though death robbed them of their revered leader but a short time ago, the Lord in His goodness and mercy has seen fit to provide them with another, that His work might go on uninterruptedly in the earth. The Church is to be congratulated on such a valuable acquisition to its presiding authority, and the honored recipients of such important callings may rest assured that they will receive the faith, prayers and unqualified support of all Israel.

President Joseph Fielding Smith needs no introduction to the Latter-day Saints, his long connection with the Church having made his name a household word among all Israel. The son of Hyrum Smith the martyr and Mary Fielding, he was born November 13, 1838, in Far West, Caldwell County, Missouri, from where they moved to Nauvoo, whence they were driven with the Saints in 1846 to Winter Quarters. In 1848 he went to Utah, arriving in the Great Salt Lake valley the 22nd of September. In this section he engaged in pursuits incident to pioneer life, and in 1854, two years after the death of his mother, he was called on a mission to the Sandwich Islands, being at this time fifteen years of age. He left his home May 27th, taking passage at San Francisco on the clipper *Vaquero*, which landed at Honolulu September 27, 1854. Elder Smith was absent on this mission something like four years, his arrival in Salt Lake City on his return bearing date of February 24, 1858. In 1860 he was called on another mission, this time to Great Britain. Arriving at Liverpool, July 27th, in company with a number of his brethren, among them President

Francis M. Lyman, he was appointed to the Bradford district, and later was made President of the Sheffield Conference, from which position he was released to return home in June, 1863. On July 1, 1866, Elder Smith was ordained an Apostle, and on October 8, 1867, he was ordained one of the Council of the Twelve Apostles by President Brigham Young. His second mission to Great Britain was taken in 1874, this time as President of the European Mission. He arrived at Liverpool March 21st, and remained in charge until the fall of 1875, during which period he visited all the Conferences, Continental and otherwise. Returning home he was appointed President of Davis County, and acted in that capacity till the spring of 1877, when he was again sent to take charge of the European Mission, which position he filled until summoned home shortly after the death of President Brigham Young. Since that time he has held many places of trust and responsibility, and has been a member of the First Presidency since October, 1880, when he was chosen by President John Taylor as his second counselor, succeeding himself in the same position under Presidents Wilford Woodruff and Lorenzo Snow. No man has ever become President of the Church who has had the training in the Presidency that President Smith has; nor are any better acquainted with Church history and Church business generally. One of the Twelve Apostles for thirty-three years, twenty-one of which have been spent in the Presidency, he comes to the front fully equipped to faithfully perform the duties of his exalted calling, in the discharge of which he will have the undivided support of all his brethren, and the Saints generally throughout the world.

Among the Saints of Zion few men are more beloved, perhaps, than President John Rex Winder, first counselor to President Smith; and his appointment to this important calling, though doubtless a surprise to many, will meet with general approval and give universal satisfaction. President Winder was born December 11, 1820, in Biddenden, County of Kent, England, and was baptized into the Church September 20, 1848. In 1854 he was ordained a Seventy, and on March 4, 1872, a High Priest, later being sustained as first counselor to Thomas Taylor in the Bishopric of the Fourteenth Ward, Salt Lake City. True and faithful to every trust reposed in him, he was in 1886 ordained a Bishop, and set apart as second counselor to Bishop William B. Preston in the presiding Bishopric of the Church, a position which he has filled honorably and well ever since. During the days of frontier life in Utah, he distinguished himself as adjutant-general of the Nauvoo Legion, an institution organized by the Prophet Joseph in Nauvoo, and later revived in Utah to shield the people from the assaults of the Red Man, so characteristic of early life in that region. For a number of years he stood at the head of the Deseret Agricultural and Manufacturing Society, an organization devoted to the fostering of the resources and industries of the State, and in this as in all other positions he was called to fill, he demonstrated his fitness to assist and encourage in a very material manner, the building up and perpetuation of a prosperous commonwealth. He was the trusted and confidential friend of President Young, who in matters of a civic or military character, found in Bishop Winder one who could give advice of a wholesome and beneficial nature.

When the Church property was confiscated and its leaders imprisoned for conscience sake, Bishop Winder acted as its financial agent, and conducted wisely and judiciously a great many affairs of much importance to the Church at that time. When the Salt Lake Temple was dedicated and opened in 1893, Brother Winder was appointed first assistant under President Lorenzo Snow, a place which he has held till the present time. In all these positions he has shown a fidelity characteristic of the true servant of God, and the beautiful blending of the temporal and spiritual natures within him, has made him a man more than ordinarily useful in the ranks of his brethren, and eminently fits and qualifies him for the exalted station which he now occupies.

Anthon Henrik Lund, second counselor to President Smith, was born in Aalborg, Denmark, May 15, 1844, and is therefore in his 58th year. At an early age he is said to have had an irresistible desire to study the Word of God, and in the home of his grandparents when a lad of but eight years, he was often found deeply engrossed in a careful perusal of the Scriptures, a tendency which brought forth words of commendation and encouragement from those around him. At school he had been a very apt student, and this qualified him for a more intelligent reading of such a book than is ordinary among children of that age. When Anthon was nine years old, a number of his dearest relatives were converted to "Mormonism" and this brought him into close contact with the teachings of the "Mormon" people—teachings which so riveted themselves upon the mind of the boy, that he soon became thoroughly convinced of their divinity, and was led to apply for baptism, an ordinance which was performed on the 15th of May, 1856, the twelfth anniversary of his birth. At the age of thirteen Brother Lund was called to labor in the vineyard, his mission being to teach emigrating Saints English—a language which he had acquired at school—to distribute tracts, and assist the Elders in their meetings. It is related of him that his first report at a conference was given from the eminence of a stool, onto which he had been lifted by President Christian D. Fjeldsted, who was President of the Aalborg Conference at that time. From that day to this Brother Lund has been an incessant worker for righteousness, his labors and experiences in the ministry being numerous and of a highly interesting character. Emigrating to Utah in 1862, he soon became a useful citizen and assisted materially in transforming the desert into a fruitful garden. He first located at Fairview, Sanpete County, but three months later removed to Mount Pleasant, where he remained till the fall of 1870, engaging in work far different to that to which he had been accustomed. He was called upon his first foreign mission in 1871, laboring in the office at Copenhagen, Denmark, under President Canute Peterson. In 1874 he became one of the High Council in Sanpete, a position which he continued to hold when the stake was organized in 1877. In 1883 he was again called to Scandinavia, succeeding Elder Christian D. Fjeldsted as President of that mission, a place which he filled for two years and three months, when he was released to return home. In 1888 he became vice-president of the Manti Temple, and in 1891 its president, and at the October conference, 1889, he was chosen as a

member of the Council of Twelve Apostles, a position which he has held with honor and credit ever since. As an Apostle he presided over the European Mission for three years, dating from 1893, and in 1897 he was called on a mission to Palestine and Syria, to organize the Saints there into branches, and to look after their welfare generally. Since April, 1900, he has acted as superintendent of Church Religion Classes, and in August, 1900, he was called to the important office of Church Historian, succeeding in this position the late lamented President Franklin D. Richards. As a man, President Lund is beloved by all who know him, and his devotion to the work of the Lord places him in the front rank of those who have consecrated their lives and energies to His service. Quiet and conservative, with cool, deliberate judgment, he will make a good and wise Counselor in the First Presidency of the Church.

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

SUNDAY next, October 27th, is the day set apart by the Deseret Sunday School Union Board as "Nickel Sunday," and in order that the schools of this country may participate in this worthy cause, a number of envelopes have been sent to the different branches, from which we hope, in due season, to hear a gratifying report.

THE Dominion Line having effected a slight change in its list of sailings, Presidents of Conferences and intending emigrants will please take notice that but three more boats will leave during the present year, these being the *Commonwealth* on Saturday, November 16th, and the *New England* on Thursday, November 21st, and December 19th.

PRESIDENT LORENZO SNOW made his last public address at the General Conference on Sunday, October 6, 1901. At this meeting President Joseph F. Smith was sustained as First Counselor to President Snow, filling the vacancy caused by the death of President George Q. Cannon, and Apostle Rudger Clawson was sustained as Second Counselor, taking the place formerly held by President Smith. The death of President Snow, however, has brought about further changes, as noted in the editorial of this issue.

ARRIVALS.—The following named Elders and lady missionaries arrived from Zion per s.s. *New England*, on Thursday, October 17, 1901: For the British Mission—James William Betteridge, Grouse Creek; Henry A. Cleveland and Jesse J. Porter, Centerville; John Gilchrist, Lewisville, Idaho; Alexander S. Coleman, Teasdale; William Purdie, Ogden. For the German Mission—Frank W. and Maima M. Thatcher, Logan; Andrew A. Kerr, David B. Wilson, Henry W. Nelson and Reuben T. Evans, Ogden; Joseph A. Fowers, Hooper; Willard Ballam, Hyde Park; Emanuel Bollschweiler, Salt Lake; Joseph Zwahlen, Ferron; William H. Homer, Jr., Oxford, Idaho. For the Scandinavian Mission—Winfred A. Fjeldsted,

Centerfield; Carl E. Johnson, Salina; Nelson J. Hemmert, Thayne, Wyoming; Ole Oleson, Lewiston, Utah. For the Netherlands Mission—Ella R Hunt, Loa.

APPOINTMENTS.—The Elders arriving for the British Mission on the 17th inst., have been appointed to the following Conferences: James William Betteridge and Henry A. Cleveland, Leeds; Jesse J. Porter and John Gilchrist, London; Alexander S. Coleman and William Purdie, Scottish.

RELEASES.—Elders Richard P. Carlisle of the Liverpool Conference, John E. Dahle of the Bristol, Charles Tucker of the Manchester, and Joseph G. Parks and Sister Eva Ruth Parks of the Norwich, have been honorably released to return home per s.s. *Commonwealth*, sailing from Liverpool on Saturday, November 16th.

DEPARTURES.—The steamship *New England* sailed to-day, having among its passengers the following Elders released to return to their homes in Zion: William B. Dougall, Francis T. Bailey, Francis F. Smith, R. Peery Herrick, Roscoe W. Eardley and Edward E. Jenkins. Sister Elizabeth C. Jenkins accompanied her husband, having been with him during his entire sojourn in the mission field.

CONFERENCE NOTICE.—The Newcastle Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the New Assembly Rooms, Shields Road, Byker, Newcastle-on-Tyne, on Sunday, November 3, 1901, meetings commencing at 10:30 a.m. and 2:30 and 6 p.m. All are cordially invited.

ABSTRACT OF CORRESPONDENCE.

WRITING from Boston Elder George W. Watkins reports the safe arrival of the company which sailed from Liverpool per s.s. *New England*, September 29th. They had stormy weather and a strong head wind most of the way, and as a result there was much seasickness among the passengers. President Fjeldsted stood the voyage well.

ELDER BENJAMIN H. BULLOCK of the Grimsby Conference, reports the baptism at Bridlington of a lady who has been a prominent and faithful worker in religious circles there for several years, but who never found the "fountain of living waters" until she came in contact with two humble "Mormon" Elders five months ago. He also says they have a number of excellent families investigating the Gospel, and indulges the hope that in the near future some of them will be brought to a knowledge of the truth. Elder Bullock says their meetings are quite well attended, but that Satan is still on the alert doing his utmost to frustrate the purposes of the Father.

PRESIDENT FREDERICK A. MITCHELL of the Newcastle Conference reports

the work prospering in Stockton and Middlesbrough, and an addition of two new members by baptism in Hartlepool. Of President Snow's death he remarks:

"This word brings a gloom of sadness, for it is a trial to part with those we love. It is natural for the cords of love that have entwined themselves around the heart to cling with tenacity to the object of their affection. God has commanded us to love the brethren, which love if we have not in our hearts, we are not His. So how can we surrender the society of such without misgivings? We cannot hold back the impulse of the heart, nor the tears from flowing. We are bereft of a brother, father, prophet, and President, and the 'Amen' to the will of our Heavenly Father is said with sadness. Peace and honor be unto the memory of President Lorenzo Snow."

Elder John O. Freckleton sends the following from Belfast:

"President George A. Dixon and Elder Alexander Faddies have just returned from a visit to Dublin. They report the Saints there in good condition, except Brother William Jacobs, who had a fever, and was in the hospital. The Saints fasted and prayed for his recovery, and when the brethren left he was much better. The health of the Belfast Saints generally is good, though a great many people are complaining of colds and sore throats. The weather has been rainy and damp during the last month. Elders Price and Murphy have been out in County Armagh for two months. They report a pleasant time and many investigators, and a little opposition from the clergymen.

"Our meetings in Belfast are well attended by strangers, and we are getting to be better understood. We have nothing but good in our hearts for all mankind, and the people are beginning to find it out. The Elders and Saints are all feeling first rate."

THE MANCHESTER CONFERENCE.

The Manchester Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in St. George's Hall, Oldham, October 20, 1901, President Ernest Bramwell presiding.

Promptly at 10:30 o'clock the morning service opened, there being about 150 in attendance, among them Apostle Francis M. Lyman, President of the European Mission, and his wife, Rhoda A. Lyman; Elder Joseph Eckersley of the Liverpool office; President William J. Facer and Elders Richard P. Carlisle, Oscar F. White, John I. Dean and William M. Howell of the Liverpool Conference; Elders James A. Fishburn and Thomas B. Wheelwright of the Leeds Conference; Elder John T. Thain, Jr., of the Welsh Conference; Elder-at-large Benjamin R. Birchall and wife Elizabeth Ann, and all the traveling Elders of the Manchester Conference.

After singing and prayer, the Sacrament was administered by Elders James O. Webster and Joseph H. Downs, assisted by Elder James H. Worthington.

President Bramwell delivered an address of welcome, and spoke of the spirit of unity and love among the Elders of the Manchester Conference.

President Lyman then addressed the Conference. He referred feelingly to the recent and sudden death of President Lorenzo Snow, the subsequent reorganization of the First Presidency, and the order of the Priesthood. The speaker admonished the Elders and Saints to be circumspect in their general deportment.

The general and local authorities were then presented, all being sustained unanimously.

Apostle Francis M. Lyman was sustained as President of the European Mission, and Elder Ernest Bramwell as President of the Manchester Conference, together with the traveling Elders to labor in the districts indicated: Bolton—James O. Webster, Willard H. Booth, Nephi Moss and William F. Toller; Bury—Joseph H. Downs and Jesse H. Argyle; Heywood—James H. Worthington and Joseph H. Knowles; Rochdale—H. Wallace Boden and Joseph E. Hart; Oldham—Parley P. Prophet, William J. Wright and Benjamin R. Birchall; Middleton—William Y. Stoddard and Henry L. Edwards; Manchester—Joseph D. Harker and Joseph B. Harris; Patricroft—Charles Tucker and Lorenzo J. Taylor.

The statistical report for the six months ending September 30th, 1901, was read as follows: Missionaries from Zion—Seventies, 20. Local Priesthood—Elders, 19; Priests, 13; Teachers, 5; Deacons, 4; members, 287; total officers and members, 328; children under eight years of age, 89; total number of souls, exclusive of missionaries from Zion, 417. Tracts distributed—from door to door, 48,778; in open-air meetings or otherwise, 22,278. Books sold, 1,873; loaned, 534; given away, 423. Strangers' houses visited—with first tract only, 11,304; by first invitation, 736; by reinvitation, 1,346. Gospel conversasions, 3,615. Meetings held—hall, 229; cottage, 65; open-air, 282; Sunday schools, 86; M. I. A., 24; Bible classes, 56; Priesthood, 4. Meetings attended—indoor, 1,549; outdoor, 1,063. Baptisms—new members, 23; children of members, 5. Confirmations, 28. Ordinations, 4. Children blessed—of members, 5; of non-members, 1. Emigrated—over eight years of age, 21; under eight years of age, 3. Died—over eight years of age, 3. Removed, 3. New subscribers to STAR, 12.

Conference reconvened at 2:30 p.m., with an attendance of 275 souls. President Facer and Elders Webster and Birchall explained clearly the necessity of obedience to the Gospel, and bore testimony to the divinity of the mission of the Prophet Joseph Smith.

A sacred solo was then rendered by Brother Matthew Clarkson of Bolton.

President Lyman followed and dwelt at length upon the necessity of continued revelation and upon the restoration of the Gospel and its authority, showing what was lacking in the Christian world of to-day.

The evening service convened at 6 o'clock, with a magnificent audience of 360 souls. Elder Eckersley read from the writings of the Prophets Isaiah and Amos, showing that in the latter days men should depart from the ways of the Lord. The speaker concluded with a recital of his conversion and a stirring testimony that the restored Gospel is true.

President Bramwell explained the purpose of the institution of the Gospel of Christ, and bore a strong and earnest testimony of the truthfulness of the latter-day work.

Singing by the choir and congregation, "O My Father Thou That Dwellest."

President Lyman then spoke upon the character of the Latter-day Saints, and paid a glowing tribute to the sterling character and worth of Britons and British institutions. He also referred to the practical nature of the Gospel of Christ concluding with an eulogy of the life and labors of the Prophet Joseph Smith.

An expression of thanks was tendered President Lyman and wife, the visiting Elders, the choir, chorister William J. Wright, organist James Blackford, the Saints, their friends, and all who assisted in providing food and entertainment for the visitors.

On Monday at 10 a.m., Priesthood meeting was held at 127 Union Street, Oldham, at which the Elders reported their labors and received timely instructions from President Lyman.

WILLIAM F. TOLLER, Clerk of Conference.

THE "MORMON" DOCTRINE OF DEITY.

[*Continued from page 688.*]

After discussing the question at some length and bringing to bear upon it numerous biblical illustrations, this celebrated man—Samuel Kinns—whose scientific and scholarly standing I have referred to, speaks of the effect of this belief upon man, and thus concludes his statement on that head:

"I am sure if a man would only consider a little more the divinity of his human form, and would remember that God has indeed created him in His own image, the thought would so elevate and refine him that he would feel it his duty to glorify God in his body as well as in his spirit."

But, as a matter of fact, I care not a fig for the statements of the learned divines on this subject, for the reason that we have higher and better authority to which we can appeal—the Scriptures. And here I pass by that marvelous appearance of God unto Abraham in the plains of Mamre, when three men came into his tent, one of whom was the Lord, who conversed with him, and partook even of his hospitality, and disclosed to him the secret of His intention with reference to the destruction of Sodom and Gomorrah. I pass by also that marvelous revelation of God to Joshua, when Joshua approached Jericho and saw a person in the form of a man standing with sword in hand, Joshua approached him and said: "Art thou for us or for our adversaries?" "Nay," replied the person, "but as captain of the host of the Lord am I now come." And Joshua bowed himself to the very earth in reverence and worshiped that august warrior. Joshua v, 13-14. Do not tell me that it was an "angel;" for had it been an angel, the divine homage paid by Israel's grand old warrior would have been forbidden. Do you not remember the time when John the beloved disciple stood in the presence of an angel and bowed down to worship him, and how the angel quickly caught him up and said, "See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. xxii, 8-9; also Rev. 19,

10). The fact that this personage before whom Joshua bowed to the earth received divine worship at his hands, proclaims trumpet-tongued that He indeed was God. Furthermore, He bade Joshua to remove the shoes from his feet, for even the ground on which he stood was holy. I pass by that marvelous vision shown to a pagan king of the Son of God in His pre-existent spiritual body. This king had cast the three Hebrew children into the fiery furnace, and lo! before his startled vision were four men walking about in the furnace, "and," said he, "the form of the fourth is like the Son of God." (Dan. iii: 25.) I pass by, I say, such incidents as these and come to more important testimony.

The great Apostle to the Gentiles writing to the Colossian Saints, speaks of the Lord Jesus Christ, "in whom we have redemption through His blood, even the forgiveness of sins," as being in "the image of the invisible God." (Col. i: 15). Again, writing to the Hebrew Saints, and speaking of Jesus, he says:

"Who being the brightness of His (the Father's) glory, and the express image of His (the Father's) person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. i: 1-2).

[TO BE CONTINUED].

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DIED.

MARSDEN.—In Salt Lake City, October 3, 1901, of general debility, Helen Marsden, wife of the late William Marsden; born November 15, 1825, at West Bradford, Yorkshire, England.

LLOYD.—At Birmingham, Sunday, October 20, 1901, Wilford J., son of Richard and Elizabeth J. Lloyd; aged 3 months and 1 day.

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